1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

'L-omon loo-'l-loñgoi oo 'm-ḅéria oo-'l-muran loo-'l-Maasae.

Itadua, 'l-loñgoi oo-'l-muran mepiki o-sirei ōbo; ĕorioro.

Metii ol-poror lemeata o-sirei lenye, meñgar sii 'l-oshon i-sirei, metii 'l-muran lo-'l-osho lemeata o-sirei lenye.

Amu ājo pe ten etumo 'l-muran oo 'l-mañgati, neiyō-lōuni 'njere ol-poror ōje, kake lo-'l-osho ōje.

Etii 'sirei ooñgwan loo-'l-loñgoi, o-sirei onyokye, o o-sirei orok, o o-sirei le-'l-loñgo, o o-sirei loo-'l-kigeluni.

Ore 'm-ḅéria oo-'l-muran mepiki sii o-sirei ōbo; ĕorioro.

Ore ten edoli em-ḅere, neiyōlōuni to-'l-ñgorat ol-poror ōje ol-openy, o ol-osho ōje.

Concerning the shields and spears of the Masai warriors.

714 531 634 561

The warriors' shields are not all of one design; they differ.

Each age and each sub-district has its own design.

In consequence, if the warriors meet an enemy, it is known to what age such a one belongs, and also to what sub-district.

There are four markings for the shields, the red one, the black one, the ornamental one, and the one for bravery [1].

411 531 634 561

Likewise with the spears, they are not all marked alike.

If a spear is found, it can be ascertained by looking at the lower part to what age and also to what sub-district its owner belongs.

'L-omon loo-'m-baa oo-'l-móruak loo-'l-Maasae.

Eata 'l-móruak i-sirei lenye too-'m-baa anaa eata 'l-muran too-'m-ḅéria.

Ten edoli em-bae, neiyōlōuni ol-eji lo-'l-openy o ol-osho lenye.

Concerning the arrows of the Masai elders.

The old men have special marks for their arrows as the warriors have for their spears.

If an arrow is found, the generation and the sub-district to which its owner belongs can be recognized.

[1] The Masai make use of four colours in ornamenting their shields—white, red, black, and grey. White is obtained by mixing water with white clay; red clay mixed with the juice of the *Solanum campylacanthum*, Hochst., produces the red paint; black is procured from the ashes of *Maerua uniflora*, Vahl., or from charred potsherds and gourds; and grey, which is but rarely used, is obtained from cinders.

[386]

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

3. Ol-morijo. Ninye ojtaunyeki il-Torōbo e-saiyet oo-'m-baa, nainyaŋgu 'l-móruak loo-'l-Maasae.

4. Ol-ŋgoswa. Ninye ɔudye 'l-Maasae 'n-gera 'n-giyaa. Neata sii e-manoo naji e-saate araki en-aiŋgure nanyaali 'ŋgorōyok, nepejōkīni 'malasin nasdanya.

5. Ol-ŋgeriandus. E-tii 'l-ŋgeriandusi oora 'mwain are, el-ōpiki 'n-jashuri o ol-likae ōpejisho ten epiki 'seseni.

Ore illo ōpejisho na ninye enyor in-doiye epejye aate 'ng-omomite oo 'sederi p' eaku sidan; kake . en-natonyora epeny neiko nēja, mēarakīni.

Eiger sii 'n-doiye 'ng-oshua too-'l-kighareta araki eipir too-'n-gujit áitaman o-sararua, kake mepik tōki.

Neiko si nēja 'l-muran, kake 'me pókin ooiko nēja, ol-oiyēu ake.

6. Ol-bughoi epik i-ŋgorōyok il-kilani pe enyoriju eton eŋgejuko; eishori sii 'n-giahu naamwei ol-tikana.

7. Ol-magirigirianie. Ninye epik il-Maasae 'm-benek oó 'l-

3. *Acokanthera Schimperi* (Hochst.), Bth. and Hook. The Dorobo obtain poison for their arrows from this tree, and Masai elders purchase it from them. [824] [411] [439]

4. *Balanites sp.* With the thorns of this tree the Masai pierce their children's ears. The sap, called gum or frankincense, is chewed by women, and is used for mending the gourds when they break. [412] [261]

5. *Rubia cordifolia*, L., and *Plumbago zeylanica*, L. There are two plants called ol-ngeriandus, from one of which a dye is obtained which is used for colouring the sheaths red, whilst the other is used for tattooing. [386]

The latter kind is what girls like, and they tattoo themselves[1] with it on the forehead and the sides of the face to make themselves look beautiful; but it is only done by those who wish, it is not done by force. [304] [824]

Girls also scratch the skin off their bellies with thorns, or make incisions with grass round their navels, but they do not rub anything into these cuts.

Some warriors do this too, but only those who wish.

6. *Terminalia sp.* The tannin of this tree is used by the women for curing skins with. It is also given to cattle when they are suffering from gall fever. [824] [281]

7. *Lantana salvifolia*, Jacq. The leaves and fruit of this plant are [302]

[1] An illustration of tattooing round a Masai woman's eyes is given in Sir H. H. Johnston's book, p. 804. A somewhat similar instance of tattooing amongst the Latukas is given in Baker's *The Albert Nyanza*, vol. i, p. 216. [113]

1: Hollis G-5 (ca. 1894-1904) 1905
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824 [302] ñganaiyok atwa 'ila naaelare neelye 'seseni.

8. Ol-oireroi. Ninye epej il-muran, nedoñg 'n-guk [386] enyena, nesírie 'l-loñgoi, nerooku.

9. Ol-dule. Ninye ejipye [751] 'ñgorōyok oo 'n-doiye 'm-benek i-seghenge.

[415] [251] 10. Ol-bili. Ninye eitobirieki 'l-ūluli e-'n-aisho.

used by the Masai to mix with oil, with which they anoint their bodies.

8. *Mœrua uniflora*, Vahl. The warriors burn this plant and obtain a black dye from the ashes, with which they colour their shields.

9. Women and girls place the leaves of *Ricinus communis*, L., under their iron armlets and anklets to prevent them from chafing the skin.

10. *Commiphora sp.* Honey barrels are made of the wood of this tree.

'L-omon le-'n-gima.

372 [484] Ten eidur il-Maasae pe epwo eu-nelakwa, ore pe ebaya e-wēji nemany, ne'yau aruki neduñgu ol-piron o en-doole, neiñgoru 'l-mur asho 'l-kujit ootōito, neipiru en-gima te-polos-boo oo nietadōu, neinok, nepik im-benek o-'seki, nepik il-käk kumok, nepwōnu 'ñgorōyok pôkin aaya en-gima te-inne.

[831] Nējo'l-Maasae ol-piron ol-lee o en-doole e-ñgorōyōni enye.

[824] Ore 'l-käk ooitaunyeki ol-piron ol-ñgabōli o ol-piron le-'n-gima; ore 'l-käk ooitaunyeki en-doole 'l-käk pôkin ooata 'ng-opit, anna ol-darpoi, arai o-seki, arai ol-lerai.

How fire is obtained.

When the Masai move and go far[1], the men take with them, or cut on the spot where they intend to stay, a hard pointed stick and a flat piece of wood. They then search for some donkey's dung or dry grass, and produce fire in the centre of the new kraal by drilling the stick into a hole in the wood. When the fire has reached the grass they set light to some leaves of *Cordia ovalis* and throw wood on to the fire. The women obtain their fire from the one which the men have made.

The Masai say that the hard stick is a man and the flat piece of wood his wife.

The hard sticks are cut from *Ficus sycomorus* and *Ekebergia sp.*; the flat pieces of wood from any fibrous tree, such as *Kigelia africana*, *Cordia ovalis*, or *Acacia albida*.

[1] When the journey is a short one the women carry fire with them.

(Common Trees and Wood Plants of Kenya Colony) gives the Masai name of *F. Hochstetteri* as 'Ol-edeti' and identifies 'Ol-retei' (the name used by my informants) with a small tree growing on highland forest edges called *Maesa lanceolata* Forsk.

(v) Fat, sheep fat for preference, but otherwise the best bovine rib fat.

(vi) Red ochre (*ol Karia*).

(vii) Ornaments, usually comprising a metal clasp, wire bangles usually strung with coloured beads (*engiok*) and double-lobed copper weights (*esekerwa*).

The method is as follows: The hair is grown until it hangs on the shoulders, that is, about nine inches long. This it does naturally and only in exceptional cases has to be eked out with cow hair. During the growing period the hair usually remains in a mop, but occasionally is braided into short pigtails.

As soon as the necessary length has been reached, the hair is parted transversely across the top of the head, that is at right angles to the European fashion. The largest portion, that at the back of the parting, is painstakingly twisted by hand into braided strands which are then grouped round the end of the 'siteti' stick or sticks (according to the number of pigtails to be worn) and lashed on with the gut string. The stick and hair ends are then bound neatly with the sheep skin strip so as to taper to a point.

The hair in front of the parting is divided into three equal portions and braided. The ends of each portion are bound together with gut string. The two side pieces which fall in front of each ear are then tied together by a cord under the chin, tight enough to hold them flat against the face. The central forelock' is finished off with a metal clasp.

If the warrior wishes to wear the ultra-smart 'helmet' style, the single pigtail is brought forward over the top of the head and its tip bound to the tip of the 'forelock' but as the pigtail stick is pliant and would therefore pull the forelock up, the latter is bound down by a further cord, passing across the forehead and tied at either end to the tips of the 'side-locks', which as we have already seen are firmly tied down to the face by the chin cord. As soon as the pigtail is securely fastened in the ridge position, the whole coiffeur is liberally coated with fat, tinted with red-ochre, and the 'helmet' effect is complete.

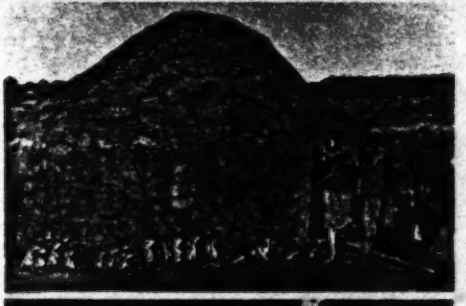
The wire bangles with coloured beads pass through the top of the ear, and the copper weights are of course suspended from the earlobes, which have been carefully lengthened during many years of youth — initially by the insertion of wooden plugs. In extreme cases the ear lobe has been so stretched that if it is desired to get it out of the way, it can be hitched right over the crown of the head onto the opposite ear!

16:Hamilton U-5 (1959) 1963
[P. 108-B] FL12 Masai FL12
Loita

276 bark of certain trees, a relic of the old cattle-raiding days, for when
561 the fit has passed the sufferer loses all fear and is ready for battle.
535 An unusual feature of the drug is that, once in a man's system, its effects last for life, and, given sufficient excitement, the man is liable to fits for the rest of his days.

561 The second day of *e-unoto* is called 'The Day of the White
535 Dance.' Soon after sunrise the *muran* went off into the bush to
● 387
[302]

[346]



[302]

FIG. 3. E-UNOTO CEREMONIAL

Above, some of the 49 'Pure Ones' dancing with their comrades; middle, the Ol-Otuno, *who is the first to be shaved, and who wears white diatomite on face and legs, leads his family round the* O-Singira; *below, a mother shaving her son's eyebrows as he sits on the beaded circumcision hide.*

[484] paint their bodies with diatomite. This white, chalklike substance is brought on foot from the Eburru Mountains near Naivasha in The Rift Valley. To bring it, two senior *muran* of good character are chosen, and they go off dressed in women's clothing and ornaments, carrying bamboo staves and cattle-branding tools as a sign that they are on a peaceful errand. Nearing the destination they stalk the diatomite as if it were game. Then they give the

561 warcry of old: 'I am the son of So-and-So,' and 'I am the Son of
535 Such-and-Such' and drive their branding irons into the outcrop.
[386] They fill their gourds with it and then return home and are
[574] treated with great reverence at Masai villages *en route*, being fed
[262] on a hot mixture of milk and water, known as 'blue water.'

Once painted, the young men formed into two columns, some 50 yards apart, and marched to the village. Many wore ostrich headdresses and some the lion-mane caps. Around their necks and waists they wore gaily coloured lengths of calico and beaded thongs secured crescent-shaped bells to their thighs. The clashing of the bells was deafening. This return journey to the village is carefully planned so that the young men do not have to walk through or near any water or cross a stream. On nearing the village, the columns counter-marched, then joined together into double file and entered the arena. As they passed, their mothers called out: '*Endopok*!'—'May you survive!'—but many of the women were busy attending to those throwing fits. There were a number of very violent ones as soon as the columns had passed within the circle of houses. Then the columns split up into groups and marched back and forth across the arena, each group
[534] led by an elder blowing a kudu horn (one of the very few Masai musical instruments). Now and then two groups would halt and, forming line, kneel and bow to one another; or to the *O-Singira* hut.

561 Late in the afternoon of this day the mothers of the 49 'pure
[302] ones' shave their sons' heads. All the hair, eyebrows included, is
[413] removed by means of a spatulate Masai razor. Milk is used in place of soap. Whilst being shaved, each young man squats in front of his hut on the ceremonial hide on which, as a boy, he had sat to be circumcised, and which, in future, will form the top layer of his mother's bed. A little of the hair from the *Ol-Oiuno* and his lieutenant is also put in their mothers' beds, the remainder being thrown into the calf pens which form a part of their family
[825] home. Great care is taken that none is left lying about in the open
[554] in case birds should use it for their nests—a grave affront to the young men's sacred role.

During the course of the day the branches used as night barri-
[789] cades between the houses were replaced with new ones bearing green leaves. This is a symbolic act, meant to ensure that the *muran* may flourish as 'green bay trees.'

The third day is called 'The Day of the Sacred Hut.' During the morning a heifer, a gift to the *Ol-Oiuno* from his father, is driven into the bush and slaughtered. This animal, called 'The Cow of the Rings,' must be a first-calver, well built, and black with a white belly. All the *muran* gathered at the slaughtering place to receive their rings from 'The Cutter-up of the Hide,' whilst their families waited in the village in an atmosphere of great expectancy.

Late in the afternoon the first of the *muran*, naked and still whitened with diatomite, came running back to his hut. There he received a deafening welcome from his family, whom he then led in a boisterous procession round and round the sacred hut. Soon, the whole arena was full of *muran* leading their families round the *O-Singira*, everyone shouting and highly excited. Each young man wore, on the third finger of his left hand, a ring from the hide of the *Ol-Oiuno*'s heifer. These rings are really only strips of hide about four inches long with a hole near one end to take the wearer's finger. After a time, the 'pure' 49 arrived, their shaven heads gleaming, white circles of diatomite like spectacles round their eyes and garlands of green leaves round their necks. They stood in a group near the *O-Singira* whilst the *Ol-Oiuno* was led to his hut. In front of his doorway was placed the hide on
[351] which he had sat to be shaved, and on this was set his three-legged stool, and into its concave seat was poured a mixture of water, milk and honey. The *Ol-Oiuno*, who seemed all too conscious of his role of scapegoat, then sat on the stool.

/78 cont./

714 53 [822] These consist of curves, sectors of circles, lines and scallops, which are painted on the shield's surface in three colors, Pompeian red, black, and gray (1),

1. Gray is very rare. Black and red, on the other hand, are represented on every shield of the warriors.

with which white belongs as a fourth color, /79/ serving as the background color for the shield's surface, from which the colored designs stand out in sharp contrast. One uses for this the red earth mixed [386] [824] with blood or with the juice expressed from the fruit of the Solanum campylacanthum, further the white earth that is found in various places on the steppe, which is mixed with water, and, for black, [239] pulverized, charred gourd shell. Gray is produced out of charred and pulverized cattle bones.

714 53 721 178 [648] [669] Today considerable confusion in the shield escutcheons already prevails. The rarer the war expeditions of the Masai become, thanks to European domination, the more the old formalities of warfare are sloughed off, and ancient rules, which formerly were never transgressed, are today all too often ignored; their purpose has lost its meaning in the changing times. A further blurring in the shield escutcheons arose through the Lenana-Zendeo civil wars, in which, for the first time, long-lasting struggles between the Masai are taking place. The confusion in the escutcheons in and of itself interests us here only as one of the many visible proofs of the relaxation of the old strict organization. Therefore a special description of the present-day, often arbitrary escutcheon figures may be omitted. On the other hand, it is important to establish the rules according to which the shield escutcheons were made up.

714 531 A shield escutcheon (Plate 1)[2] may contain: 1. the red warrior-emblem (os serat' onjugi), 2. the black emblem (os serat' erok) (1),

1. To which the rare gray also belongs.

3. the ornamental band (es segira l el oño), 4. the escutcheon of the lineage, 5. the emblem of the sections, and, finally, 6. an emblem

1. [i.e., the shield escutcheons--Analyst]
2. [See pp. 604-607--Analyst]

411 /131 cont./ The
[237] beautifully worked scabbard (eṅ djaschúr, ṅ djaschuri [Fig. 31 c and
386 33]) is made from goatskin or neat's hide and dyed with the red juice
[824] of the root of the shrub ol gneriandus l en doje (1):

1. Plumbago ceylonica.

on the back side is found a longitudinal middle seam and on the front side a corresponding longitudinal fold. Twelve centimeters from the upper edge /132/ of the scabbard there sits on the front side an oblong eyelet (ol gúmé, el gumeschi) through which the belt (eṅ gímétá, ṅ gímétán [Fig. 33 b]) worn around the hips is
[237] stuck. The latter is made of neat's skin and decorated with several
[53] longitudinal folds. There is a hole (en audoto, n audot) at one end, and at the other one a small leather strap (eṅg ene, ṅg enda). The sword is worn on the right side and drawn with the right hand. Left-handed men wear it on the left side. This carrying method seems
[174] to point to the fact that formerly the people did not carry swords, but daggers, for a sword can be drawn with the right hand better from the left side, whereas a dagger is more quickly ready for a thrust from the right. Moreover, the sword, even today, is also frequently handled like a dagger.

714 According to the tradition of the people, the original Masai
178 shields were very small (shield = ol oño). They had a circular, flat
[173] shape, a round umbo in the center, and a diameter of 30 centimeters. The grip stick was fastened on the back side with small straps, which were drawn through the shield. The very light shield was carried with two fingers at the grip stick. Accordingly, the hollow of the umbo was very small. Gradually the shields became larger, and the reason for this may be sought in the frequent conflicts of the Masai with peoples
[237] carrying bows and arrows. Since in its original shape, the shield, with its enlargement, lost firmness, this was increased in that a wooden frame (ol deretá, el deréta) was sewed around the outer periphery with strips of goat or sheep skin, the shield was bellied out, and, to preserve the longitudinal convexity, two straps (e rescheta)

/147 cont./

302 Axillary hair /148/ and eyebrows are shaved. Women also shave the pubic hair, whereas men pluck it out with the fingers or tweezers.

302 714 Young warriors let the hair grow and, when it has the necessary length, twist it between two fingers, through which apparently arise little balls, which, on closer inspection, prove to be spirals interlaced and rolled together. Somewhat later it is twisted together

• [386] into strands (ol babet, el babet) with red paint, a mixture of animal fat and red earth, which hang entangled around the head. Further-

[177] more they are lengthened by twisting in fibers of the bark of the baobab (ol mĕsérĕ) and of another tree called ol retéti, in order to form out of that the braid-coiffure peculiar to the Masai warriors, but adopted by many neighboring tribes (Fig. 64, 65, 66 [ol daiga, el daigan]). For this the hair is parted crosswise over the head from ear to ear, and then that of the front half of the head is divided into three parts, one over the forehead, the other two at the

Fig. 64.

Fig. 65.

Fig. 66.

/150 cont./

302
531

Fig. 69.

Fig. 68.

Fig. 69a.

Fig. 69b.

302
[751] and girls, warriors and women (not, however, old men and women) come into a region in which they have not yet been, they paint their faces and chests with its earth as protective magic against
[531] sickness and misfortune in this new land. The women paint the face on both sides with two concentric rings on the cheeks, or with two or three lines running parallel, which run from the corners of the mouth vertically to the eyes, then go around these in an outward curve, /151/ and turn vertically upward over the outer corner
[824] of the eyes (Fig. 69 a and b). One uses for this the juice of the
[386] root of ol gneriandus l en doje-plant (Plumbago ceylonica), mixed with fresh blood.

362 started in and under the dung it is similar to a peat fire and virtually impossible to put out.

708 Masai also sometimes abandon a boma, or at least the house involved, if a person dies in it.
75 (People who are very seriously ill are removed from the boma at least during the day, often to a small thorn boma with a shelter constructed nearby. They may remain there at night also. It was difficult to learn much definite about this practice. A disabled person spending the night outside a boma is very likely to end up
[177] inside a hyaena. The administration frowns on this
[178] efficient method of disposal and consequently the Masai have become reticent to talk about it. The sick persons' bomas that we saw looked to have been occupied nights as well as days.

262 Food: Traditionally the Masai are supposed to survive entirely on blood and milk (Gunther, 1955). In Western Masailand the Masai diet consists of posho
234 (maize meal), milk, meat, and occasionally blood. The
468 cows and sometimes goats are milked by the women and little
234 girls. The milk is collected in large calabashes. These
415
[531] calabashes, ochre colored and sometimes ornately
[384] decorated with beads, are almost as much a symbol of the
[291] Masai as the ochre blankets or cloaks, moran spears and hair styles.

231/272 When they have enough blood, the thong is released and the small wound covered with mud or dung, and the animal runs off apparently none the worse for wear. The blood is drunk warm, or mixed with milk.

196 Although they are thin, the Masai appear adequately nourished, and they have great physical endurance. The Ministry of Health doctors told us that Masailand was the only part of East Africa in their experience where the children did not show signs of Kwashiorkor or the other diseases of malnutrition that are so common with Africans. Gale (1960) noted that the greatest defect in the diet of the East Africans is lack of animal protein, but this is true of the Masai only in times of extreme drought.

291/[34] Clothing, Jewelry and Utensils. The traditional clothing of Masai men and women is an ochre colored cloth of cloth, usually gathered over one shoulder. Some wear skins, usually of sheep. A cow hide is used for a rain coat. Most Masai men wear sandals made from heavy leather or old rubber automobile tires. Very little else is worn by either Masai men or women, except near missions where the women occasionally wear more concealing clothes.